













## POETRY.

## WATCH AND PRAY.

BY ADRIAN MORTON.

Watch and pray! Watch and pray!  
Pilgrim on life's fearful way!  
Strength ye need each fleeting hour  
While ye feel the tempter's power;  
Watch and pray!  
Faith shall turn the night to day!

Hope and trust! Hope and trust!  
Child of sorrow—child of dust!  
Place not here thy feet desire,  
But to heavenly things aspire;  
See on high  
Joy that ne'er will fade or die!

Pray and fight! Pray and fight!  
Keep thine armor ever bright!  
Soon thy trials will be done,  
Soon the crown of victory won!  
Watch and pray,  
Looking for the better day!

Watch and pray! Watch and pray!  
Ye that seek the brighter ray!  
Grace can all thy foes subdue,  
Grace thy fainting strength renew!  
Watch and pray,  
Pilgrim on life's fearful way!

## BIOGRAPHICAL.

MISS MARIA P. CHAFFEE, daughter of Daniel and Catharine Chaffee, of South Wilbraham, died Aug. 10, aged 26. Sister C. was converted when sixteen years of age, and soon after joined the Methodist Church, of which she remained a worthy and an acceptable member until her death, which was peaceful and triumphant. She was for several of her last years in a feeble state of health, but always seemed contented and happy. Several days previous to her death her sufferings were most of the time severe, yet she was always cheerful. Several times in the day of her death she said "All is well!" She looked up with a heavenly smile and said, "I see them—I see them," and in a few moments sweetly slept in the arms of Jesus.

H. MORGAN.

South Wilbraham, August 19, 1844.

MRS. LYDIA M. CLAPP, wife of John Clapp, died in Stockbridge, Vt., Aug. 7, of the cholera morbus, after a short and distressing sickness of three days, aged 36 years. For a number of years sister Clapp had been a follower of the Savior, and when death came she was prepared. Bidding her family and friends farewell, she triumphantly departed to her rest in heaven. Blessed are the dead, &c.

Wm. J. KIDDER.

Gaysville, August 13, 1844.

BR. ISIDORE GRINDLE died in Brooksville, Me., Feb. 19, aged 70. Br. Grindle experienced religion thirty years ago. A few years after he joined the M. E. Church, and remained a faithful member up to the day of his death. He held the office of class leader for a number of years. He was blessed with the good things of this world, and believed it more blessed to give than to receive. He did much for the cause of God. In his will he assigned 400 dollars for the purpose of building a parsonage, which will soon be completed. His sickness was long and severe. He was patient and resigned, and died in peace. He left a wife and a large number of children to mourn his loss.

J. W. DOW.

Brooksville, July 20, 1844.

MARY ANN WHITLOCK died in Hardwick, Vt., June 3, aged 27. It was but a few weeks from the time that this sister stood by the bedside of a brother to wipe the cold sweat drops of death from his brow, ere she too was called to meet the king of terrors. Such was the amiable and affectionate disposition of sister W., that she won the esteem of all who knew her. Her end was not only peaceful, but it was joyous; while by the hand of faith she was able to grasp the blessings of the future and triumph in hope of a blissful immortality. Sister W. has left an example worthy of imitation by all. After she connected herself with the M. E. Church, she was faithful in the use of all the means of grace. She delighted to mingle with God's people in the devotions of the sanctuary, but her race is run, and she mingles in a holier company, chanting the praises of God in nobler strains above. Peace to her memory.

CHARLES H. LOVEJOY.

Sheldon, August 14, 1844.

SISTER HANNAH DUNHAM, late wife of William Dunham, of Sayre, Mass., died July 21st, aged 39 years. She was converted to God in 1834, and was among the first who joined the M. E. Church in that place, and her life from that time has been eminently devoted to God. Her house has ever been the home of our ministers, and the Christian pilgrim was never permitted to go unrefreshed from her door. Her sickness was consumption. She seemed to have a remarkable presentiment that her exit would be on the Sabbath, and spoke of it to her friends the day previous; and as her friends were called into her room, the night before her death, supposing her about to leave them, she calmly requested them to retire and rest, assuring them she should not die until to-morrow; and, according to her expectation, the Sabbath proved her eternal rest. In her death a pious husband, two interesting children and the church have sustained an irreparable loss.

BENJ. MCLOUTH.

Chesterfield, August 20, 1844.

## TEMPERANCE.

For Zion's Herald and Wesleyan Journal.

## TEMPERANCE.

The time has gone by when a vindication of temperance societies is called for. Their good results have been so apparent as to silence the objections of their bitter enemies.

Perhaps they have not answered the expectations of the most sanguine friends of temperance, but enough has been effected to lead us to thank God and take courage. Hundreds of dram shops and tipping houses have been closed, and a multitude of unfortunate inebriates have been reclaimed and raised up as from the dead, and restored to their friends. Yet the good work is far from being consummated. In almost every town and village men may still be found base enough to deal in intoxicating drinks. Wherever they are offered for sale some will be found to buy, and in whatever town or community ardent spirit is used as a beverage, its desolating effects are but too plainly seen. Meanwhile the tried friends of sobriety are patiently persevering in their labor of love, and anticipating the time when the blessings of temperance shall be universally diffused. And every Christian, every philanthropist must feel like bidding them God speed. Contending as they are, for truth and humanity, the blessing of God must rest upon the work of their hands. The chief obstacle in the way of the speedy and final triumph of the cause is found in the inconsistencies of its professed friends.

I was so forcibly reminded of this by an incident which recently transpired, that with your permission I will give it to your readers.

I was travelling in Western New York, and called for dinner at a public house. The landlord was a fair representation of his class; frank, open hearted and communicative. He had emigrated to this country early in life, and when for miles

around the hills and valleys were covered with an unbroken forest. He had grown up with the country and now every thing about the house and barn had an air of thrift and homespun comfort. While engaged in conversation with him I observed in one corner of the room a bar finished in the old fashioned style and scantily supplied with decanters, glasses, &c. I introduced the subject of temperance, and inquired whether the cause was prosperous in that vicinity. He replied that something had effected a great change in public opinion within a few years. Formerly my bar was a source of considerable profit. Travellers generally drank something stronger than tea and coffee. But now it is a rare thing for a person of respectability to call for brandy, gin, or even wine. A few loafers persist in coming here to drink, but I would gladly be rid of their patronage; it is no advantage to me. Indeed I would banish all intoxicating drinks from my house and break down my bar for ever were it not that temperance hotels are not well sustained in this country.

Our conversation was interrupted by a call to dinner, which the company were not slow in regarding. Seated at the table and next to myself I found a gentleman of urbane manners, whose conversation and general deportment showed that he was no stranger to the refinements of polite society. I might have taken him for a minister had he not taken his seat at the table and commenced to help the guests without asking a blessing on the food before him, or waiting for another to do so. The dinner was an excellent one, and there seemed to be a general disposition to do it justice. We were yet in the very middle of our warfare against the chickens, vegetables, &c., when the gentleman above referred to left the table and passed into the bar room. In a few moments his span of well fed grays were waiting at the door; he stepped into his carriage and was quickly out of sight. It did not seem probable at that time that we should meet again till the archangel's trumpet should summon us to the bar of God. Dinner concluded, I waited on the landlord to settle my bill. While doing so, he remarked to me that the habits of the gentleman who had just left were such as must eventually greatly impair his health. As was perfectly natural, an explanation was asked for. Why, said the landlord, as soon as he had concluded dinner he called at the bar for GIN; and when it was furnished, he drank a liberal glass. I expressed some regret that he should do so, and left to prosecute my journey.

As I rode along I mused on what I had seen and heard. I could not but feel sorry that a gentleman had done something toward making gin drinking respectable. Especially as the landlord had so recently told me that few but loafers now indulged in such practices.

The close of the succeeding day found me several miles on my journey in the thriving village of \*\*\*\*\*. I was seated on the piazza of the hotel, enjoying the refreshing breeze of the evening, when above the confused noise of the town, I caught the welcome sound of the "church-going bell." I at once proposed to my travelling companion that we should meet with those who might assemble for the worship of God. The proposal was acceded to, and we were soon mingling with those who were wending their way up to the house of the Lord. We had occupied our seats in the church but a few minutes, when several clergymen entered. They reverently bowed, covered their faces and seemed engaged in silent devotion. The practice of bowing in silence to invoke the blessing of God upon himself and upon the congregation is certainly becoming in a minister of Jesus. And while these clergymen thus knelt the prayers of the congregation seemed to mingle with theirs and rise like clouds of incense to heaven. The hour seemed favorable to devotion, and I was congratulating myself on the prospect of spending it profitably.

The clergymen arose from their humble position. Judge of my surprise when I recognized among them the gentleman *gin drinker* of the previous day. I was thunderstruck; a gibbering ghost in the pulpit would hardly have astonished me more. I looked again; perhaps there might be some mistake; it might be another; but no, it was he.—There was, there could be no mistake. The preliminary exercises were concluded, and who should stand up to preach but this identical individual.—He announced for his text the beautiful words of Peter addressed to the Savior at the moment of transfiguration. "Lord, it is good for us to be here of ability, and as the speaker proceeded, points of beauty developed themselves, which seemed to pierce my heart. I had no doubt but that I was benefited by the discourse. To me it was no more than a sounding brass or tinkling cymbal. As often as the speaker in his own impressive manner quoted the text, "Lord it is good for us to be here," I was carried back to the bar-room. I asked myself, how would such language sound there in the mouth of a servant of Jesus Christ—one who a few moments before smacked his lips over a glass of gin. The Rev. gentleman told us it was good to retire to our closets, and pray in our families, and assemble in public worship, and partake of the sacrament of the Lord's supper, but said not a word in favor of going to the bar-room. I remembered though the old proverb, "Actions speak louder than words."

I sat in pain and earnestly desired to hear the last "Amen." It seemed almost like a profanation of God's house to remain there and listen to the sermon with a remembrance of the transactions of the previous day fresh in my mind. A merry and merry playing his antics and dancing to music in that place, and her life from that time has been eminently devoted to God. Her house has ever been the home of our ministers, and the Christian pilgrim was never permitted to go unrefreshed from her door. Her sickness was consumption. She seemed to have a remarkable presentiment that her exit would be on the Sabbath, and spoke of it to her friends the day previous; and as her friends were called into her room, the night before her death, supposing her about to leave them, she calmly requested them to retire and rest, assuring them she should not die until to-morrow; and, according to her expectation, the Sabbath proved her eternal rest. In her death a pious husband, two interesting children and the church have sustained an irreparable loss.

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